Instructions

FOR

CHILDREN.

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INSTRUCTIONS FOR CHILDREN.

CHAP. I.

Of PRAYER.

Q. *From whence is all Good to come to us?*

A. All Good is to come to us from God.

Q. *Can we have any Gift, or Grace, or Bleſſing, but what comes from God?*

A. No; we can have no Gift, or Grace, or Bleſſing, but what muſt come from God.

Q. *How are we to ſeek the Gifts, Graces, and Bleſſings of God?*

A. We are to ask them of God in Prayer.

Q. *What is Prayer?*

A. It is a raiſing up of our Minds to God

Q. *Where ought your Thoughts and Heart then to be, when you are at Prayer?*

A. My Thoughts and Heart ought to be on God in Heaven.

Q. *And will you thus endeavour to keep your Thoughts on God, as often as you Pray?*

A. I will, by the Grace of God

Q. *And what if any other Thoughts come into your Mind, when you are at Prayer?*

A. I muſt endeavour to put them out, and turn my Heart to God.

Q. *Why ſo?*

A. Becauſe no Thoughts are good in time of Prayer, but ſuch as are of God.

Q. *From whence come all other Thoughts in time of Prayer, which are not of God?*

A. All Thoughts in time of Prayer, which are not of God, are from our own Corruption, or from the Malice of the Devil, who is always very buſy when we are at Prayers, to hinder us in ſo good a Work.

Q. *If then, in time of Prayer, you of purpoſe let your Mind be on ſuch Things which are not of God, whom do you pleaſe?*

A. I do not then pleaſe God, but the Devil, who is my greateſt Enemy.

Q. *And can you then, by ſuch Prayer, hope to obtain the Bleſſings of God?*

A. No; I cannot, by ſuch Prayer, hope to obtain the Bleſſings of God; but

but I make him Angry with me, and deprive my ſelf of the Bleſſings which I want.

SECT. II.

Q. *How often are you to ſay your Prayers every Day?*

A. I am to ſay my Prayers twice, at the leaſt, every Day.

Q. *At what time are you to ſay your Prayers every Day?*

A. I am to ſay my Prayers every day in the Morning when I riſe, and at Night before I go to Bed.

Q. *Why are you to ſay your Prayers in the Morning?*

A. I am to ſay my Prayers in the Morning, to beg God's Aſſiſtance for the whole Day, to preſerve me from all Sin, and in all Dangers.

Q. *Why are you to ſay your Prayers in the Evening?*

A. To give God thanks for the Bleſſings of the Day, and to ask his Protection for the following Night.

Q. *Are you to pray at no other time of the day, beſides Morning and Night?*

A. Yes, if my Parents think it fit; I am to do in this, as they ſhall order me.

Q. *Are you to go to your Prayers willingly?*

A. I ought to go readily to my Prayers, whether I am willing or no.

Q. *Why ſo?*

A. Becauſe 'tis God's Will, that I ſhou'd ſay my Prayers: And is not God my Father? And muſt not I obey him?

Q. *What other reaſon have you?*

A. Becauſe the Prayers I am to ſay, are for my own Good, that God may help me, and ſave me: And ought not I readily do that, which is ſo much for my Good?

Q. *But if you are Unwilling to go to your Prayers?*

A. If I am Unwilling to go to my Prayers, yet I muſt go to ſay them; becauſe, I am to do what is fitting to be done: And, if I am not willing, I muſt make my Will comply with what God would have me do.

Q. *Is it then a fault to make Delays in going to your Prayers?*

A. Yes, it is a fault in me, if I delay in going to my Prayers.

Q. *What fault is it, if you neglect, or omit going to Prayers?*

A. If I neglect, or omit my Prayers, this is a greater fault.

Q. *How ſo?*

A. I know it muſt be a great fault; but I cannot well tell, what kind of fault it is; pray do you tell me. Q.

Q. *Would you think it a fault in any one, that ſhould take away your Dinner, or your Cloaths from you?*

A. Yes, I ſhould; becauſe I want them: And, I ſhould be very angry, if any one ſhould take them from me.

Q. *And don't you want God Almighty's Grace and Help, as much as you want your Cloaths or your Dinner?*

A. Yes, I believe I do; for I can do nothing well, and cannot ſave my Soul, without God's Grace and Help.

Q. *Do you ſee then, what fault it is to neglect your Prayers?*

A. Yes, I do: For by neglecting my Prayers, I deprive my ſelf of God's Grace, which is moſt neceſſary for me.

Q. *And would not you, in this, be your own Enemy?*

A. Yes, I ſhould be more my own Enemy, than he, that ſhould take away my Dinner or my Cloaths.

Q. *Why ſo?*

A. Becauſe ſuch an one only robs my Body, and I, by neglecting my Prayers, rob my own Soul.

SECT. III.

Q. *In what manner are you to ſay your Prayers?*

A. In a decent manner.

Q. *How is that?*

A. Upon my Knees, with my Hands and Eyes lifted up towards Heaven.

Q *May you kneel on one Knee, or lean againſt a Chair or Wall, when you Pray?*

A. No; I ought to kneel upright on both Knees, and not lean or loll, when I am at my Prayers.

Q. *May you Gaze or look about, when you are at your Prayers?*

A. No; I ought not to gaze or look about, when I am at my Prayers.

Q. *May you Talk, or Laugh, or Play, when you are at your Prayers?*

A. No; I ought not to Talk, or Laugh, or Play, when I am at my Prayers.

Q. *Why ſo?*

A. Becauſe, when I am at my Prayers, I am in the Preſence of God, and ſpeaking to him; and I ought then to do every thing with Reſpect, as becomes the Preſence of God.

Q. *And is it not Reſpect, to Loll, or Look about, or to Talk, or Laugh, or Play, when you are at your Prayers?*

A No; all this is very far from Reſpect.

Q. *How do you know that?*

A. Becauſe, when I ask any thing of my Father or Mother, they will have me

me ſtand and ſpeak handſomly; and, if I then Look about, Loll, Laugh or Play, they are angry with me, and will not give me what I ask.

Q. *What then?*

A. Why, if it be not Reſpect to ſpeak to my Parents, Leaning, Laughing, or Playing; it cannot be Reſpect to ſpeak ſo to God.

Q. *And, if it angers your Parents, to ſpeak with ſo little Reſpect to them, do you not think, it is diſpleaſing to God, to ſpeak ſo to him?*

A. Truly, I fear it is diſpleaſing to him.

SECT. IV.

Q. *Tell me, How are you to ſay your Prayers? Muſt you pronounce them diſtinctly, or may you huddle them over in haſte?*

A. I am to pronounce them diſtinctly and leiſurely.

Q. *Why ſo?*

A. Becauſe, when I pray, I ſpeak to God, and ask Bleſſings of him: And therefore, I ought to pray in ſuch a manner, as becomes the Infinite Majeſty of God.

Q. *And is it not a manner becoming the Infinite Majeſty of God, to huddle over your Prayers?*

A. No; for my Mother would beat

me, if I ſhould ſpeak ſo to her. And ſure, if it be not fit to ſpeak ſo to my Parents, it cannot be fit for me to ſpeak ſo to God.

Q. *Do you think it fit to ſpeak to the meaneſt Servant, in that huddling manner?*

A. No, truly; I think it is not fit.

Q. *And to ſpeak ſo then to God, is it not to treat God Almighty with leſs Reſpect, than you would do a Porter or Footman?*

A. Yes, it ſeems ſo to me.

Q. *And, is ſaying Prayers in this indecent manner, a likely means for obtaining Bleſſings from God?*

A. No, it cannot be a likely Means.

Q. *Why ſo?*

A. Becauſe it is more likely to make him Angry; and that cannot be a good way for obtaining Favours.

Q. *When you ask any thing of your Mother, do you ask it in ſuch a manner, as you think will diſpleaſe her?*

A. No, truly; that wou'd not be wiſe.

Q. *Remember then to be more wiſe, than to ſay your Prayers in ſuch a manner, as is moſt likely to diſpleaſe God. Tell me now in ſhort, what you are to remember in this Chapter?*

A. I am to remember,

Firſt, That I am to ſeek the Grace of God by Prayer. *2dly*,

2*dly*, That Prayer is the raiſing up my Mind to God.

3*dly*, That in time of Prayer, I am to turn all Thoughts out of my mind, which are not of God.

4*thly*, That I am to ſay my Prayers twice, at the leaſt, every Day.

5*thly*, That I am to go readily to my Prayers, whether I am willing or no.

6*thly*, That I am not to neglect, or omit my Prayers.

7*thly*, That I am to kneel decently at my Prayers.

8*thly*, That I muſt not Look about, nor Talk, nor Laugh, nor Play, when I am ſaying my Prayers.

Laſtly, That I muſt not run over my Prayers in haſte, but pronounce every Word leiſurely and diſtinctly.

Q. *And, what now will be the Fruit of your Prayers, if you ſay them in this manner, as you ought to do?*

A. If I ſay my Prayers in this manner, as I ought to do, God will hear my Prayers, he will give me his Grace, he will be a loving Father to me, and will bring me to Heaven.

Q. *But what if you do not ſay your Prayers thus, as you ought to do?*

A. If I do not ſay my Prayers thus, as I ought to do, then God will not hear me,

me, he will not give me his Grace; I shall not be his Child, but shall be good for nothing, and become the Child of the Devil.

CHAP. II.

Of God's Holy Name.

Q. *IN what manner are you to mention the Name of God?*

A. As often as I mention the Name of God, I ought to speak it with Respect and Reverence.

Q. *Why so?*

A. Because God's Name is Holy, and therefore it ought not to be us'd, but in a Holy Manner.

Q. *What is it to use God's Name in a Holy Manner?*

A. To use God's Name in a Holy Manner, is to use it in Praising him, or in Praying to him, or in any other way, as may be for his Honour, or for our Good.

Q. *Is it a Fault, to use the Name of God heedlessly, or unprofitably?*

A. Yes certainly, it is a Fault.

Q. *What Reason have you for it?*

A. Because God has forbid it in the Com-

Commandments, saying, *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.*

Q. *What is it to take God's Name in vain?*

A. 'Tis to use his Name unprofitably, without any respect to God, but only out of an ill Custom, making it as a By-word to stop every Gap.

Q. *Don't you hear, Good People, using the Name of God in this manner, crying out,* O God, *and* O Jesus, *upon every trifling Occasion?*

A. Yes, I have heard it, and wonder'd at it.

Q. *And do you think it a Fault in them?*

A. It looks very like a Fault; but I am sure, they do me harm; for by their Example, I learn to do like them, and then I am chid for it, and 'tis well if I escape so.

Q. *Wherein do you think the Fault is?*

A. It is a Fault in them, to give us Little Ones, ill Example, who are apt to learn all we hear: Whence they teach us to lose all Respect to the Name of God, and to bring it into Contempt.

Q. *How is the Name of God brought into Contempt?*

A. By putting it to common or ma-

phane

phane Uſes, which in it ſelf is Sacred.

Q. *As how?*

A. As it was in *Belſhazzar*, to drink out of the Veſſels that had been taken out of the Temple, and were Conſecrated to God; or, as it would be now, to Feaſt and Dance in the Church.

Q. *And is all this now to be underſtood of the Name of God only?*

A. It is to be underſtood chiefly of the Name of God; but, beſides this, it is to be underſtood, of all Holy Things, of all Things belonging to God, of the Holy Scripture, *&c.*

Q. *How is that?*

A. It is, That we ought not to make a Jeſt of any thing that belongs to God, nor ſpeak of it, but with a becoming Reſpect, as it belongs to God.

Q. *What think you of thoſe, that Curſe or Swear?*

A. I think they commit a great Sin, and prophane the Name of God.

Q. *And ought you to Play, or keep Company with ſuch, as have this ill Cuſtom?*

A. No; I ought to avoid ſuch Companions.

Q. *Why ſo?*

A. That I may not hear God's Holy Name thus abus'd, and that I may not learn to do like them.

CHAP.

CHAP. III.

Of the Lord's Day.

Q. *HOW are you to keep the Lord's Day?*

A. God commands it to be kept Holy: I cannot keep it as it ſhould be, but I am to do it as well as I can.

Q. *How are you to keep it?*

A. Firſt, I am to ſay more Prayers on that Day, than on others.

Q. *What elſe?*

A. Secondly, I am to go to Publick Prayers.

Q. *How are you to behave your ſelf there?*

A. I am to behave my ſelf decently, and with Reſpect: Not Looking about me, nor Sleeping, nor Talking, nor Playing.

Q. *What more are you to do?*

A. I muſt read in ſome Good Book, more than on other Days, and learn my Catechiſm.

Q. *May you read in Story-Books, or other Prophane Books on this Day?*

A. No; I muſt not read Story-Books, or Prophane Books, on the Lord's Day.

Q. *Why are you to learn your Catechiſm?*

A. I am to learn my Catechiſm, that

I may know, how to ſerve God, and learn to be a Good Chriſtian, and to ſave my Soul.

Q. *And will you do all this of your ſelf?*

A. Truly, I muſt needs confeſs, that I love Play ſo well, that I fear, if I am let alone, I ſhall rather Play than do it.

Q. *Who then are to make you do it?*

A. My Parents are to make me do it, or thoſe, who have the care of me.

Q. *Is it a Fault in them, if theſe do not make you do it?*

A. Yes certainly, it muſt be a great Fault.

Q. *Why is it a great Fault?*

A. Becauſe it is their Duty to do it: And if they let me Play, when they ſhould teach me, or do not ſend me, where I may be taught how to know, to love, and to ſerve God, I ſhall not be a Good Chriſtian: And this will be their Fault, while I am under their Care, and know not well what is for my own Good.

Q. *But muſt you not Play at all on the Lord's Day?*

A. I hope ſome Play may be allow'd me.

Q. *What kind of Play, do you think, may be then allow'd you?*

A. Such as is Modeſt and Quiet, and without much Noiſe.

Q.

Q. *And what think you of other ſorts of Play?*

A. I think all ſuch Plays, as give Diſturbance or Offence to others, are not to be us'd on this Day.

CHAP. IV.

Of Duties to Parents.

Q. ARE *you bound to Honour your Parents?*

A. Yes, I am bound to Honour my Parents.

Q. *Who obliges you to Honour your Parents?*

A. God commands me to Honour my Parents; it is God himſelf, that ſays to me, *Honour thy Father and thy Mother.*

Q. *How are you to Honour your Parents?*

A. I am to Honour my Parents, by ſhewing a particular Reſpect to them.

Q. *How is this Reſpect to be ſhewn?*

A. This Reſpect is to be ſhewn in my Carriage, by Bowing to them; in my Actions, by being always Orderly before them; in my Words, in never ſpeaking rudely, but always with Reſpect to them.

Q. *How elſe are you to ſhew Reſpect to your Parents?* *A.*

A. By hearkning always to them, when they ſpeak to me; and by readily doing what they bid me.

Q. *Are you then to do what your Parents bid you, and be Obedient to them?*

A. Yes, it is my Duty to do what my Parents bid me, and to be Obedient to them.

Q. *Who commands you to be Obedient to them?*

A. God has commanded me to be Obedient to them.

Q. *Is it then a ſin, not to Obey them?*

A. Yes, it is a ſin; becauſe God commands me to obey my Parents; and then if I diſobey my Parents, I diſobey God.

Q. *You are in the right: But tell me, Child, in what things are you to Obey your Parents?*

A. I am to Obey them in all things; in going to my Prayers, and to my Book; in my Play, and my Work; in my Carriage, and in my Eating; in going Abroad, and ſtaying at Home; in going to Bed: In theſe, and all other things, I am to do what they bid me.

Q. *Are you to do what they bid you, when they ſee you only; or are you to do it likewiſe, when they do not ſee you?*

A. I am to do what they bid me, as much

much when they do not ſee me, as when they do ſee me.

Q. Why ſo?

A. Becauſe, if I only do what they bid me, when they ſee me, and diſobey them behind their Backs, I am a Cheat in deceiving them; and I offend God, who ſees my Diſobedience, tho' my Parents do not ſee it.

Q. If then a Servant at any time, puts you in mind of your Parents Commands, when you do not think of them, are you to Obey?

A. Yes, I am to hearken and do, what I am bid, as readily, as if my Parents ſpoke to me; and if I do it not, I diſobey my Parents, and diſpleaſe God.

SECT. II.

Q. If God commands you to obey your Parents, is it a Fault to grumble and murmur, at what your Parents bid you do?

A. Yes, it is a Fault, if I grumble and murmur at what my Parents bid me do.

Q. And may you diſpute with your Parents, when they bid you do any thing?

A. No, I muſt not diſpute with them, when they poſitively command me to do any thing.

Q.

Q. *And, what if you ſtand ſullen, and will not ſpeak, or do what they bid you?*

A. This is a very great Fault, to ſtand ſullen, when they bid me ſpeak, or do any thing.

Q. *What if you are ſtubborn, againſt all their Commands and Correction?*

A. To be thus ſtubborn againſt my Parents, is the greateſt of all Faults.

Q. *Why do you think this ſo great a Fault?*

A. Becauſe I have heard it read, that God commands a Stubborn and Rebellious Child to be ſton'd to Death, *Deut.* 21. 18. And that God ſays, *Curſed is he that ſetteth light by his Father or his Mother*, c. 27. 16. And, muſt it not then be a ſad Sin, when God is ſo angry with it?

Q. *How then are you to do, what your Parents bid you do?*

A. I am to do all cheerfully, without Diſputing, Grumbling, or being out of Humour.

Q. *But if your Parents bid you do what you have no mind to do?*

A. I am to do cheerfully what they bid me, altho' of my ſelf I have no mind to do it.

Q. *And if they deny you, what you earneſtly deſire, or forbid you to do, what you have a great mind to do, what then?*

A. I muſt then be contented, and do as they would have me do.

Q.

Q. *Why ſo?*

A. Becauſe I often deſire many things, which are not good for me, and my Parents know this better than I, and therefore God commands me to be govern'd by them, for my own good.

SECT. III.

Q. *What do you think, if your Parents ſhould give you all you ask, and let you do all you have a mind to do?*

A. This would pleaſe me very well; but, I fear, it would not be good for me.

Q. *Why do you think, it would not be good for you?*

A. Becauſe, I ſhould loſe the Benefit God has intended for me, in commanding me to be ſubject to my Parents.

Q. *How ſhould you loſe this Benefit?*

A. Becauſe, if my Parents yield to all I would have, I am not then govern'd by my Parents, but by my ſelf; and is not this to loſe the Benefit, God has deſign'd for me in my Parents?

Q. *You ſay very well; but tell me, where would be the miſchief of this?*

A. The miſchief of this would be, that I ſhould do what I like beſt.

Q. *And would not this be good?*

A. Truly, I fear not; for I love to Play, better than to Pray; I love to be Idle, rather to learn my Book, or to Work;

Work; and if my Parents ſhould let me do, as I like beſt, what ſhould I be good for?

Q. *You ſpeak like a Doctor: But do you know of any other Miſchief it would do you?*

A. I believe I do; for if my Parents ſhould let me have my Will, I ſhould ſoon grow very Wilful.

Q. *What would be the harm of this?*

A. This would make me love my ſelf ſo well, that I ſhould not bear to be refus'd or contradicted in any thing, without being in a Paſſion.

Q. *What elſe?*

A. I ſhould become Ill-natur'd, Peeviſh and Imperious.

Q. *What elſe?*

A. I ſhould care for no Body, any longer, than they would do, as I would have them; and ſhould be in danger of diſliking my Parents, if they ſhould begin to contradict my Humour.

Q. *What elſe?*

A. I ſhould be made very uneaſie, and never be ſatisfied.

Q. *How ſo?*

A. Becauſe, they, who are ever humour'd, have their Deſires enlarg'd and multiply'd, according as they are humour'd; and this is the way never to be ſatisfied.

Q.

Q. *What else?*

A. I have heard say, that to be a Good Christian, one must learn to deny his own Will: And how shall I learn this, if I am not brought up to the Practice of it; but, have my Parents ever teaching me, to be in love with my own Will?

Q. *But may not you deny your own Will, when you are grown up?*

A. I shall find it very difficult to deny my self, if I never knew what it was to be denied, or, at least, could not bear it without being in a Passion.

Q. *Then you think, this would encrease the Difficulties of Salvation?*

A. I cannot yet apprehend it very well; but I am sure, I have been told so: And, if it be true, tho' I love to be humour'd, yet I cannot think they love me in earnest, if by humouring me in Trifles, they encrease the Difficulties of my Salvation.

SECT. IV.

Q. *If there be these Mischiefs in being humour'd too much by your Parents, what do you think of being Corrected by them?*

A. I do not love to be beaten; but, if I do amiss, and will not mend by fair means, it is better for me to be corrected than spar'd.

Q. *Have your Parents power to Correct you?* *A.*

A. Yes, God has given them this Power, and obliges them to make use of it for their Childrens good.

Q. *You say very well; and this Power is mention'd in Scripture, where this Charge is given to Parents;* With-hold not Correction from the Child: Thou shalt beat him with the Rod, *Prov.* c. 23. 13, 14. *And 'tis declar'd,* He that spares his Rod, hates his Son, *c.* 13. 24. *Now repeat these Texts: Where has God given Power to Parents to correct their Children?*

A. In the Book of *Proverbs*; where it is said, *With-hold not Correction from the Child.* And, *Thou shalt beat him with the Rod,* c. 23. 13, 14. And again, *He that spares his Rod, hates his Son,* c. 13. 24.

Q. *Have you heard of God's Displeasure, against such as have not corrected their Children?*

A. Yes, I have heard it in O'd *Eli,* whom God punish'd with sudden Death, and destroy'd his House, because he knew, his Children did amiss, without giving them due Correction.

Q. *Will you then be contented, that your Parents correct you?*

A. I cannot be pleas'd with it; but certainly, if I am so naughty, as not to mind, what they say to me for my good, 'tis better they should beat me, than let me

me be ſpoil'd for want of Correction.

Q. *Can you love your Parents, when they have beaten you?*

A. Yes, I can; and think I have then reaſon to love them, becauſe I know, they do it for my Good: For 'tis God ſays, *He that loveth his Son, chaſteneth him betimes*, Prov. 13. 24.

Q. *Have you more reaſon to love them, becauſe they puniſh you for doing amiſs, than if they ſhould let you alone, and ſpare you?*

A. Truly, I think they are more to be lov'd, who keep me out of the Fire with a Rod, than if, for want of the Rod, they ſhould let me run into the Fire, and burn my ſelf.

Q. *But if the reaſon of not taking notice of your Faults, or of not correcting you, be, becauſe they are afraid to diſpleaſe you, and of loſing your love?*

A. And if they ſhould find me with a Sword, or Poyſon in my hand, ought they to let me alone, for fear of diſpleaſing me, by taking it away by force.

Q. *Well, but don't you think, they ſpare you, becauſe they love you?*

A. It cannot be ſuch love, as it ſhould be, if they let that alone, which is neceſſary for my good. If for want of due care, they let me grow up Crooked or Squint-ey'd, would this be Love? And

is not a crooked Soul worſe than a Crooked Body?

SECT. V.

Q. *You have ſhew'd it to be neceſſary for your Parents to uſe the Power, God has given them over you, in not letting you have always your own Will, and in Correcting you: But can you tell me, when they ought to contradict your Will, and give you Correction?*

A. Now you would have me call for the Rod my ſelf, and that is hard: But however, I will tell you, I think my Parents are oblig'd to contradict me in my own Will, and to give me correction, as much as is neceſſary, to make me Orderly, and a Good Chriſtian.

Q. *But can you tell me any Particulars?*

A. I believe I can, by looking upon other People in the World, ſuch as I would not deſire to be like, when I am grown up.

Q. *As how?*

A. I will tell you how: I ſee ſome very Ignorant, who know not how to Read, or how to ſerve God: Now, if I have no mind to learn my Book, or to be taught my Duty, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. *Very well: But when again?*

A. I ſee ſome very Idle, ſo as to love no

no Work or Business: Now, if I love so much to be Idle, as to be in danger of becoming like these, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. *Very well: When again?*

A. I see others very Peevish, Impatient, and in Passion, if they are Contradicted, or have not every thing to their own Will: Now, if I Stamp, and Cry, and am in Passion, when I have not my own Will, I think my Parents are oblig'd to contradict my Will, and Correct me.

Q. *Very well: When again?*

A. I see others very nice in their Diet, so that if they have not their Choice-bits, and their own Sauce, they mump it, and cannot eat: Now if I am affected in my Diet, and cannot Dine, but upon Pickings and Sauce, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. *Very Well: When again?*

A. I see others so impertinently Curious, that nothing can stir before them, but presently their Eyes and Ears are upon the Watch, and they are ever Gaping with *What's This*, and *What's That*, in their Mouth: Now I would not have this troublesom Curiosity encourag'd in

me; but, if I am inclin'd to it, I think my Parents are oblig'd to contradict my Will, and Correct me.

Q. Very well: When again?

A. I ſee others with ſo much Affectation in their Behaviour and Speech, that it raiſes an Averſion, and makes them Suſpected, either of Light Heads, or Vain Hearts: Now, if I am inclin'd to this, I think my Parents are oblig'd to contradict my Will, and Correct me.

Q. Very well: When again?

A. I ſee others ſo Proud and Vain, that they love nothing ſo much as Fine Feathers, and to be Admir'd, envy all above, and deſpiſe all beneath them: Now, if this Vanity grows upon me, I think my Parents are oblig'd to contradict my Will, and Correct me; and to Correct thoſe too, who teach me to be Vain.

Q. Very Well: When again?

A. I ſee others very ſubject to Lying, and to calling Names, and to uſing ſad Words: Now, if I am ſubject to tell Lies, or to call Names, or to uſe ſad Words, I think my Parents are oblig'd to contradict my Will, and Correct me.

Q. Very well: Can you ſay any more?

A. I think I have ſaid enough; but I will add one word more in General Terms;

Terms, That I love my Parents, and I desire them to breed them up so, that I may have reason to love them for ever: Now, if for want of their due Care and Correction, I grow up Naughty, and living so, am at length cast into Hell, I shall then Curse my Parents for all Eternity, who have been the Occasion of my Ruin; and will not this be a sad thing?

CHAP. V.

Duties to Relations *and* Companions.

Q. *ARE you to love your Brothers, and Sisters, and other Relations?*

A. Yes, I am to love them.

Q. *How are you to express this Love?*

A. By being kind to them, in giving them what they desire, and doing nothing to make them Angry, or to Vex them.

Q. *Are you then never to Vex your Brothers, or Sisters, or Relations?*

A. No; I am never willingly, to do any thing to Vex them.

Q. *Why so?*

A. Becauſe Chriſt commands us to love one another, and to live in Peace.

Q. Are you then never to call Names, nor Quarrel, nor Fight with your Relations or Companions?

A. No; I am neither to Fight, nor call Names, nor Quarrel with my Relations or Companions.

Q. What if they give you any Provocations?

A. I am to take them Patiently, and not be Angry; for ſo Chriſt commands me: And if I do not obey him, I cannot be his Child.

Q. If they will not do what you deſire, or give you what you ask, what muſt you do then?

A. If they will not do what I deſire, or give me what I ask, I muſt be contented, and yield to them.

Q. May you take things from them by force, if they will not give them willingly?

A. No; I ought to take nothing from them by force, becauſe, this will make a Quarrel, and break Peace.

Q. Is not this hard, thus to yield to others?

A. Yes, it is hard, and I have no mind to do it; but ſince God commands me to be Patient, to be Humble and Meek, I muſt do the Will of God, rather than my own Will.

Q.

Q. *And if others do harm to you, and vex you, what then?*

A. I must take all Patiently, and forgive all Injuries; for so God commands me to do.

Q. *Then you must not endeavour to hurt, or do mischief to any body?*

A. No; I must not endeavour to hurt, or do mischief to any body.

Q. *May you do mischief to, or torment dumb Creatures?*

A. No; I ought not to do mischief to, or torment dumb Creatures; for to delight in this, is ill Nature and Cruelty.

Q. *If you have Servants to take care of you, must you be directed by them, and do as they would have you do?*

A. Yes; I must be directed by them, and do as they would have me.

Q. *Why so?*

A. Because my Parents have put them to take care of me; and if I do not, as they would have me, I am Disobedient to my Parents.

Q. *May you then Quarrel, or Fight with them, when they would have you do, what you have no mind to?*

A. No; I must not Quarrel, or Fight with them, but comply, because I know my Parents would have it so: And therefore, 'tis a fault in me, if I Fret,

or Stamp, or Cry, and do not Obey.

SECT. II.

Q. *May you Steal from your Companions, or keep any thing that is theirs, againſt their Will?*

A. No; it is not lawful for me to Steal from my Companions, or keep what is Theirs, againſt their Will.

Q. *Why ſo?*

A. Becauſe God has ſaid in his Commandments, that I muſt not Steal.

Q. *If you find your Parents Money, or know where they put it, may you take any of it?*

A. No; I muſt not take any of it, becauſe this is Stealing.

Q. *If you find any Box open of Sugar, or Sweet-meats, may you take any of it?*

A. I ſhould have a great mind to take ſome; but I ought not to do it.

Q. *But if no body ſees you, may you not then take ſome, ſince there is no body then can tell, who did it?*

A. I dare not truſt that; for I am often found out, when I think, no body ſees me: But God ſees me, and knows all I do; and that is reaſon enough for me, never to do it: For tho' I eſcape the puniſhment of my Parents, I cannot eſcape the Anger of God.

Q.

Q. *May you take away, do miſchief to, break, kill, or deſtroy what belongs to your Neighbour?*

A. No, I muſt not take away, I muſt not do miſchief to, I muſt not break, nor kill, or deſtroy any thing, that belongs to my Neighbour; for to do this, is as bad as Stealing.

SECT. III.

Q. *Is it lawful for you, to make any Story of your Brothers, or Siſters, or Companions, and accuſe them falſly?*

A. No certainly, this is very unlawful, and a great Sin; and therefore, I will never make a Story of any body, or accuſe them falſly.

Q. *But, if you are to be beaten for ſome Miſchief, you have done, may not you accuſe ſome body elſe, ſo to ſave your ſelf?*

A. No, I muſt not do it; for this would be a great Lie, and to bear Falſe Witneſs againſt my Neighbour, which God has forbid; and therefore, I muſt rather be beaten, than ſave my ſelf ſo.

Q. *May you tell Tales of your Brothers, or Siſters, or Companions, and complain of what Miſchief they have done, to make them be beaten?*

A. No, it is not good to make Complaints of my Brothers, or Siſters, or Com-

Companions: For this is a Peeviſh trick, at the beſt; and, if it be to cauſe my Parents to be angry with them, it is then a ſpiteful Trick, and that is worſe.

Q. *Is it lawful for you, to tell a Lie, and deny what you have done, ſo to ſave your ſelf from Anger?*

A. No, I muſt not tell a Lie, to ſave my ſelf from Anger.

Q. *Why ſo?*

A. Becauſe, if I tell a Lie, I make God Almighty angry with me: And, is it not better to bear the Anger of Men, than of God?

Q. *What then muſt you do, when you are blam'd for what you have really done?*

A. I muſt not deny the Fault, but own it with Sorrow, and beg Pardon for it.

Q. *But if you ſhall be beaten for it?*

A. I muſt not tell a Lie for all that: For, if I am catch'd in a Lie, I ſhall be doubly beaten for my Fault, and for the Lie I have told.

Q. *But may not you hope, your Parents will pardon you, if you tell the Truth?*

A. Yes, I have reaſon to hope it; for they often pardon me, when I tell the Truth.

Q. *And if they beat you, don't you think they love you for owning the Truth?*

A.

A. Yes, I hope they do; for I have often heard them ſay, They hate a Liar.

Q. *May you not tell a Lie, when you relate ſomething of what you have ſeen or done?*

A. No, by no means; I muſt tell the Truth, and no more.

Q. *Why ſo?*

A. Becauſe, if I ſay more than is True, it is commonly out of Vanity, to make thoſe Admire, who hear me. And can this be well, to pleaſe my ſelf, or others, by diſpleaſing God?

Q. *Why are you to be very careful againſt Lying?*

A. Becauſe it is very eaſy to get a Cuſtom of Lying, and then I ſhall tell Lies, without thinking of it.

Q. *And what then?*

A. Then I ſhall be deſpis'd by all that know me; for there is nothing ſo Contemptible, as a Liar.

Q. *What elſe?*

A. If I am us'd to tell Lies, nobody will truſt me in any thing, but I ſhall be ſuſpected of Lying, when I ſpeak Truth.

Q. *And what elſe?*

A. If I am us'd to tell Lies, God will not be my Father, but I ſhall become Hateful to him.

Q.

Q. *Why ſo?*

A. Becauſe I am aſſur'd by the Scripture, That *Lying Lips are Abomination to the Lord*; And that the Devil is the Father of Lies.

Q. *Will you therefore take care never to tell Lies?*

A. I will by God's Grace; and I hope he will keep me from all manner of Lying, ſince I know, as often as I tell Lies, I diſpleaſe my Parents, I offend God, and pleaſe no body, but the Devil.

Q. *But what if any body ſhould perſuade you to tell a Lie?*

A. I will look upon ſuch a Perſon as my greateſt Enemy, and I will be very angry with any body, that ſhall perſuade me to do ſuch an abominable thing.

SECT. IV.

Q. *How are you to behave your ſelf to Old People?*

A. I am to behave my ſelf, and ſpeak to Old People with Reſpect.

Q. *Why ſo?*

A. Becauſe God commands me to do ſo: *Thou ſhalt riſe up before the Hoary-head, and honour the Face of the Old Man*, Levit. 19. 32.

Q. *May not you then mock People that are*

A.

A. No, I ought never to mock them.

Q. *Why muſt you not mock them?*

A. Becauſe, if I mock them, God will be angry with me.

Q. *How do you know that?*

A. Becauſe I have heard in the Book of *Kings*, that when little Children had mock'd the Prophet, calling him *Bald-head*, two *Bears* came out of the Wood, and tore two and forty of them in pieces: And was not this a ſign of God's Diſpleaſure?

Q. *And may you not mock any body elſe, that is Deform'd, or Mad, or Fooliſh?*

A. No, I ought to mock no body; for if any body be Deform'd, or Mad, or Fooliſh; this is a Misfortune, for which I ought to pity them, and not mock them.

Q. *But what if you ſee others Laugh at them, and mock them?*

A. If others do it, they do ill, and I muſt not do like them, leſt God ſhould puniſh me, and make me like thoſe, whom I mock.

SECT. V.

Q. *Is it good to deſpiſe the Poor, or to ſpeak harſhly to them?*

A. No, it is not good; but very ill to deſpiſe the Poor, or to ſpeak harſhly to them.

Q.

Q. *Why ſo?*

A. Becauſe 'tis ill Nature and Cruelty to deſpiſe People in Affliction, 'tis adding to their Burthen; and God ſays, *Whoever mocketh the Poor, reproacheth his Maker*, Prov. 17. 5.

Q. *How then are you to treat the Poor?*

A. I am to ſpeak to them with Compaſſion, and treat them with great Meekneſs; for they are my Neighbours, and my own Fleſh.

Q. *Is it good to give them any thing?*

A. Yes, it is very good, becauſe God commands it, and promiſes the greateſt Bleſſings to thoſe who help the Poor: Nay, Chriſt takes whatever Good we do to the Poor, as done to himſelf.

Q. *Will you therefore be Charitable to the Poor?*

A. I will, for God's ſake, and my own Intereſt, that God may have Compaſſion on me, who am a Beggar to him.

Q. *And will you remember, that if you will but ſpare that Money, which you have a mind to ſpend in Idleneſs, Vanity and Curioſity, you may make a Purſe for the Poor, and gain Heaven by it?*

A. I will remember it, and thank you for teaching me, how to purchaſe Heaven.

FINIS.